knowledge of the physical world, of the nature of matter, of the physics and chemistry of both lifeless and living things, have left unchanged these two fundamental factors of the problem.

And those early European thinkers propounded all the variety of answers to the riddle of life that are still current among us. But the old popular solution of the riddle that seems to have been universal among *m* more primitive peoples was still predominant; namely, the presence in the living thing of X, the something that makes all the difference between it and the non-living thing, and especially between the living thing and its dead body or corpse. It was obvious to all men that this X, whatever it might be, was very different from ordinary solid matter. For at death there occurs no obvious gross change in the body that lived but a few minutes before. Nothing can be perceived to depart from it. If X was matter, it must be matter of a very thin or subtile kind. And so one school of thinkers, the atomists, followers of Democritus, who first taught explicitly that all things consist of atoms or minute indivisible ultimate particles, assumed that X was fluid matter of some special kind.

Fluids, they held, must consist of finer, more mobile atoms than those of which solid bodies consist; X must be a fluid consisting of atoms of a still finer, more subtile kind. And their theory comported well with the much more ancient and well-nigh universal belief in the ghosts or shades of men, seen in dreams and

delirium, or more rarely by healthy wide-awake persons, and regarded cmujBonly as the vapour-like duplicates of dead men, stil leading a life of some sort in some world of shades. Hades, the underworld.